

In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (sa))



## Islam and Social Justice

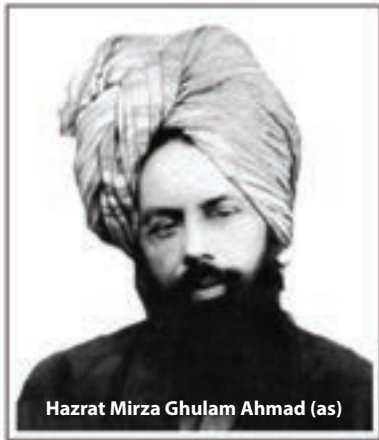
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## The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA  
MUSLIM COMMUNITY

*United States of America*

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of the Promised Messiah (as).



Hazrat Mirza Masroor Ahmad,  
Khalifatul-Masih V (aba)

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The Muslim Sunrise

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Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadi Muslim missionary to arrive in America in 1921. He founded the *Muslim Sunrise*, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The *Muslim Sunrise* welcomes letters to the Editor, questions, and submissions.

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Muslims follow the name of God's prophets with the prayer '*Alaihis-Salam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *Sallallahu 'Alaihi Wa Sallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *Radiyallahu 'Anhu/a* or 'may God be pleased with him/her.' While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

## Acronyms for salutations used in this publication

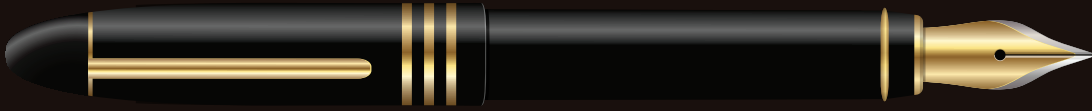
- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)  
as: 'Alaihis-Salam (may peace be upon him)  
ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)  
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)  
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

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## FROM THE HOLY QUR'AN

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

*The Holy Qur'an (16:91)*

## SAYING OF THE PROPHET MUHAMMAD (sa)

Hazrat A'isha (ra) narrates: "Usama approached the Prophet on behalf of a woman [who had committed theft]. The Prophet said, 'The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatima [the daughter of the Holy Prophet (sa)] did that [i. e., stole], I would cut off her hand.'"

Sahih al-Bukhari 6787 In-book reference: Book 86, Hadith 16



# EDITORIAL

## JUNE 2022

What is social justice? This question has several different aspects: social, economic, political, religious, and legal. A General Assembly resolution of the United Nations mentions: "Unlike justice in the broad sense, social justice is a relatively recent concept, born of the struggles surrounding the industrial revolution and the advent of socialist (and later, in some parts of the world, social democratic and Christian democratic) views on the organization of society. It is a concept rooted very tenuously in the Anglo-Saxon political culture. It does not appear in the Charter, or in the Universal Declaration or the two International Covenants on Human Rights. Frequently referred to in the Copenhagen Declaration and Programme of Action adopted by the World Summit for Social Development in 1995, social justice was scarcely mentioned five years later in the United Nations Millennium Declaration" (1).

Social justice requires granting all individuals equal rights and opportunities. Serving and being mindful of the rights of our fellow man necessarily helps spread goodwill and fosters what rich and poor long for, inner peace. We are our brother's keeper (2). The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as), declared, "To fail to help a brother in their time of need or difficulty is utterly immoral and wrong" (3).

Islam offers teachings and guidelines to establish social justice in society and addresses issues of color, race, and lineage as well as provides solutions to create a society that is independent of socioeconomic factors. If mankind were to take proper care to impose equality and justice for all and to ensure that no party is allowed to become too deprived or to lose hope, then it would ultimately lead to social peace. Islam shows the responsibility of

the individual within a community and of communities within tribes and countries. The message is that we all have a duty to look after our families and neighbors and that charity while considered an act of righteousness, is also a duty (3).

The Holy Qur'an's code of justice is built on humans dealing with each other on the basis of fairness and equity. It calls for not merely the justice that is provided through legal means in a court, but also that quality that must be the foundation of the character of a true Muslim. Building a just character within oneself is essential if one is to be just to others.

In this issue of the Muslim Sunrise, we present articles that address the issue of social justice and the guidance that Islam provides to achieve it, especially through the timeless example of the Prophet Muhammad (sa).

A. Bushra Salam Bajwa  
Senior Editor

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# IN THE WORDS OF THE PROMISED MESSIAH(as)

**“The making of a living and the due performance of social duties depend upon justice and the recognition of God ”**

Hazrat Mirza Ghulam Ahmad of Qadian (as)

## What is true justice?

“The making of a living and the due performance of social duties depend upon justice and the recognition of God and these demand a system of law which should provide for due administration of justice and proper understanding of the Divine and which should exclude every type of wrong and every kind of mistake. Such a system of law can be promulgated only by the Being Who is altogether free from forgetfulness, mistake, wrong and trespass and Who is worthy of obedience and respect in His Being. The law may be good, but if the promulgator of the law is not such who by his rank should possess superiority over all and the right to rule over them and if he is in the eyes of the people not free from tyranny, vice, error, and mistake, the law will either not come into operation or if it does come into operation, would give rise to every kind of disorder and instead of doing any good it would result in harm. All this would predicate a Divine Book, for all good qualities and every kind of excellence is to be found only in the Book of God” (1).



**Hazrat Mirza Ghulam Ahmad of Qadian,  
The Promised Messiah and Mahdi (as)**

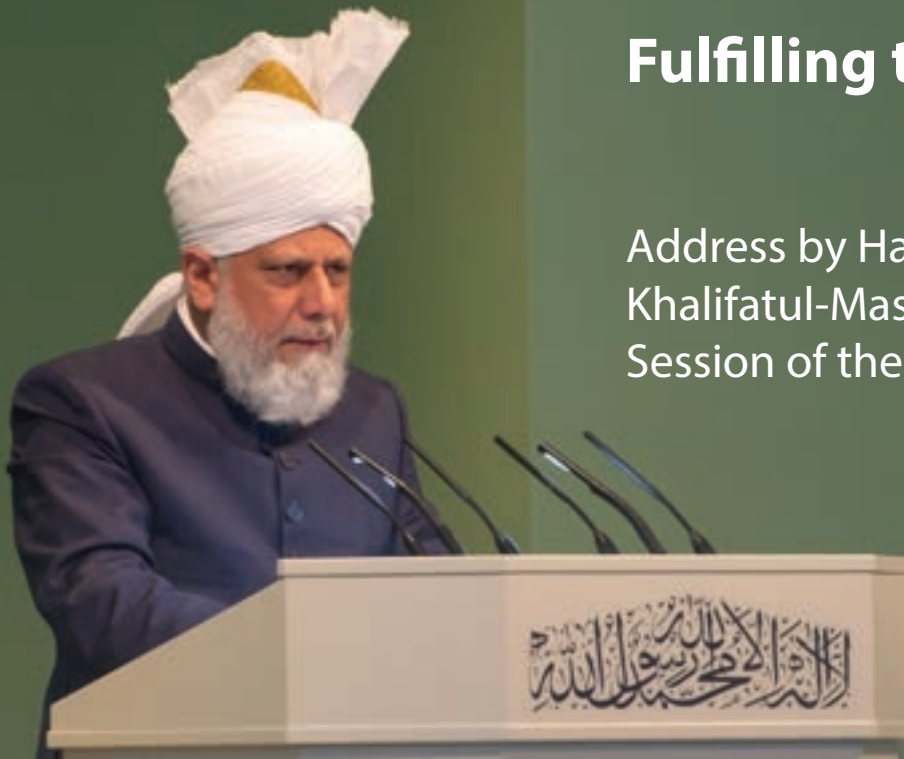
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1. Mirza Ghulam Ahmad of Qadian), The Essence of Islam, Vol. 1, P. 124-25; Third Edition (2007): Islam International Publications Limited, UK



# Fulfilling the Rights of Others

Address by Hazrat Mirza Masroor Ahmad,  
Khalifatul-Masih V (aba) at the Concluding  
Session of the Annual Convention UK 2021



[Prepared by 'The Review of Religions']

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad (aba) said that he would continue on from his speech delivered at the Jalsa Salana UK 2019, regarding the various rights which must be fulfilled, in light of the Holy Qur'an, and traditions of the Holy Prophet (sa). His Holiness (aba) said that it is in acting upon these teachings, that the rights of others can be honoured and fulfilled. By not acting upon these teachings, the problems of the world cannot be solved, nor can the rights of various parts of society be fulfilled.

His Holiness (aba) said that we have no need to adhere to the standards of rights which are set by worldly people, nor do we need to be defensive about our teachings. Rather, we should propagate our teachings of honouring the rights of others, so that true peace and harmony can come about in society. It is true, that the rights of society cannot be honoured until and unless it is accepted that there is One Creator of this universe, there is none worthy of worship except Him, and no partners should be associated with Him. When this is done, and true belief in God is established, then the world can move towards establishing true peace.

## **Be Grateful to Mankind in Order to be Grateful to God**

His Holiness (aba) said that God has enjoined at every step to honour the rights of His creation. In fact, He has said that until we are grateful to our fellow people, we cannot be grateful to God. Thus, Islam presents

beautiful teachings of fulfilling the rights of others.

His Holiness (aba) said that further to the rights he has mentioned previously, he would continue by mentioning the rights of others which are taught by Islam. In fact, Islam's teachings are so thorough, that it establishes the rights of even animals. Not only does Islam teach these rights, but teaches how to implement and enact them as well.

## **The Rights of Friends**

His Holiness (aba) said that Islam teaches to honour the rights of friends. One should befriend those who are pure of heart, and then honour that friendship. God Almighty states in the Holy Qur'an: "O ye who believe! Take not others than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand" (2).

His Holiness (aba) said that God Almighty has included friends in the sphere of close relatives, showing thereby the manner and care with which they should be treated. His Holiness (aba) said that Islam teaches to honour friendship for the sake of God. Any other friendship is merely temporary, whereas a friendship for the sake of God carries a firm and strong bond, which is beyond mere friendship and can therefore be sustained. This

also increases the love with which friends treat one another. The Holy Prophet (sa) said that anyone who prays for their brother when they are not present, angels pray for the same to be accepted in favour of the supplicant. Brothers here include friends as well. This is the manner in which Islam has fostered love between friends. Islam also teaches that friends should not be upset with each other and refrain from speaking with one another for more than three days. Furthermore, Islam teaches that one should also uphold the friendships of their parents, even after they have passed away, thus establishing the honour of friendships for generations.

His Holiness (aba) quoted the Promised Messiah (as) who likened his care for friends to a body which, when experiencing pain in one part, experiences pain throughout the body. The Promised Messiah (as) said that his restlessness for the wellbeing of his friends is like a mother's restlessness for the wellbeing of her children. The Promised Messiah (as) related an incident of two friends, one of whom went on a journey. Whilst one was on a journey, the other requested the key to his safe and took some money. When the other friend returned and was informed of this, he became very happy, and due to this happiness, freed the worker who had not stopped his friend from doing so. This incident

was to exhibit the close bond which friends should develop.

### The Rights of the Sick

His Holiness (aba) said that Islam has enjoined fasting for Muslims, but has established rights for those who are ill. God Almighty says: "The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days" (3).

Thus, Islam has established the rights of those who are ill and exempted them from fasting, so long as they are ill, and until their health is restored.

His Holiness (aba) said that Islam also teaches to fulfil the desires of those who are ill. Once, the Holy Prophet (sa) was visiting someone who was ill, and that person expressed their desire for some bread. The Holy Prophet (sa) said that if a person who is ill desires something to eat, then an effort should be made to provide that for them. Islam also teaches that there is a great reward for those who visit the ill, thus advocating the rights of the ill.

His Holiness (aba) said that there was once someone who wished to see the Promised Messiah (as), but was



unable to walk due to an ailment in his feet. The Promised Messiah (as) vowed to visit him, and the next day he fulfilled this promise and visited that person. It is recorded that at times, those who were ill would go straight to the door of the Promised Messiah (as) seeking medicine and expressing their grief, sometimes even staying for an hour at a time. Yet the Promised Messiah (as) would not usher them away, but instead would listen patiently and attentively. The Promised Messiah (as) expressed that tending to the ill is also a matter of faith, and something which should not be neglected by true believers.

His Holiness (aba) said that one of the five rights which one Muslim has over the other as stated by the Holy Prophet (sa) is to visit the ill.

His Holiness (aba) said that Islam has also established the rights of orphans. God Almighty says: "And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about" (4).

### **Taking Care of Orphans**

Islam says that if one is able, they should spend out of their own pocket to care for orphans, and if they are unable to do so, then they should be extremely deliberate in their spending from the wealth of orphans. Furthermore, Islam says that when an orphan reaches the age of maturity, their wealth should be given to them. It is also stated in the Holy Qur'an: "Nay, but you honour not the orphan, and you urge not one another to feed the poor" (5).

Thus, Islam warns that there is punishment for one who does not honour and respect orphans. In this way, Islam has protected what is perhaps the weakest faction of society.

His Holiness (aba) said that once the Holy Prophet (sa) joined his index and middle finger together and said that one who takes care of orphans will be as close to him in heaven as the two fingers joined together. The Holy Prophet (sa) also warned that one who does not fulfil the rights of orphans and women should fear the wrath of Allah. The Holy Prophet (sa) said that the reward of one who takes care of three orphans will be equivalent to the reward of a person who stays up all night in prayer, fasts during the night, and strives in the way of Allah.

His Holiness (aba) quoted the Promised Messiah (as) who said that one should take care of orphans and the needy, and do so not for their own benefit or gain, but only to attain the pleasure of Allah Almighty and attain His nearness.

### **Rights of Oaths**

His Holiness (aba) said that Islam also teaches to uphold and fulfil oaths, thereby establishing the rights of oaths. God Almighty states in the Holy Qur'an: "Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous" (6).

Thus, one of the qualities of righteous people is to uphold and fulfil oaths. It is recorded that the Holy Prophet (sa) said that one who breaks their oath, the Holy Prophet (sa) would be at odds with them on the Day of Judgement. On another occasion, the Holy Prophet (sa) said that there were two non-Muslims who were killed, and they also had pacts with the Holy Prophet (sa). Thus, the Holy Prophet (sa) gave their families blood-money for them, thus showing that even oaths with non-Muslims should be upheld.

His Holiness (aba) said that there is the famous incident at the time of the Treaty of Hudaibiyah, which took place even before the treaty had been completed. One of the conditions was that if any person fled from Makkah to the Holy Prophet (sa), they would be returned to Makkah. As the treaty was being written, a Muslim who had fled from Makkah and the persecution he faced there and came to the Holy Prophet (sa) requesting to remain with him. However, the Holy Prophet (sa) said that he could not allow him to stay. He said that even though the treaty had not yet been signed, the condition had been written down, and so he honoured this oath.

### **Rights of Others during Wartime**

His Holiness (aba) said that Islam has also established the rights of those at war. Often, those at war are merely trying to enforce their might, and though they claim to fight for rights, they are usurping the rights of others. If Islam gives permission to fight, it is only and solely for the purpose of establishing peace and religious freedom. It is stated in the Holy Qur'an: "Those who



have been driven out from their homes unjustly only because they said, 'Our Lord is Allah;' and if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty (7).

Islam states that if men were left free, then religion would be destroyed altogether. Islam thus enjoins justice as it is stated in the Holy Qur'an: "O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do" (8).

"...if the world neglects the fulfilment of these rights, then the world should prepare for a global war..."

His Holiness (aba) said that whenever the Holy Prophet (sa) appointed a general or commander, he would advise them to act with righteousness, to be fair and just, to not transgress and, if the opponents lay down their arms and cooperate, to cease fighting. It is also recorded that the Holy Prophet (sa) would enjoin any envoy departing that they should strive to establish compassion, and should not level an attack until they have first invited the opposing party to peace. He would also instruct that no children, women or elderly people should be harmed.

His Holiness (aba) said that these days, people raise allegations against Islam, yet the same people carry out air-raids destroying hospitals and schools, or end up harming and killing innocent people. Yet the teachings of Islam are to foster peace and fulfill the rights of others.

His Holiness (aba) said that even at times of war, Islam has established the rights of opponents. Islam forbids Muslims from mutilating or humiliating the bodies of those opponents killed in battle. Furthermore, Muslims are instructed not to act deceitfully in battle. Women, children and elders should not be harmed. When going into another city or country for battle, the residents and citizens should not be harmed or terrorised, as is done by those who invade countries these days and carry out air-raids. The faces of opponents should not be harmed. Prisoners should be tended and cared for and given the same things to eat and wear as one eats and wears themselves. Similarly, Islam teaches not to destroy buildings, or cut down fruit-bearing trees.

His Holiness (aba) said that these days, when countries are at war, they are threatening the other with nuclear warfare; in fact, in the last world war, nuclear bombs were actually used. However, when we look at the history of Islam and the examples of the Companions (ra), we find that they never acted unjustly or cruelly in any way.

His Holiness (aba) said that these are only a few rights which he mentioned. If these rights are upheld, then true peace and harmony can be established in the world. However, if the world neglects the fulfilment of these rights, then the world should prepare for a global war.

His Holiness (aba) said that we must pray for the world to avoid such destruction, and that humankind may be able to recognise the One, True God. His Holiness (aba) prayed that may all Ahmadis remain safe and be saved from any and all hardships.

His Holiness (aba) then led the silent prayer.

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2. The Holy Qur'an (3:119)
3. The Holy Qur'an (3:168)
4. The Holy Qur'an (17:35)
5. The Holy Qur'an (89:18-19)
6. The Holy Qur'an (9:4)
7. The Holy Qur'an (22:41)
8. The Holy Qur'an (5:9)

# The Basic Principle of Establishing Equality Among all the Children of Adam (as)

From the book "Absolute Justice, Kindness & Kinship" by Mirza Tahir Ahmad (rh), Khalifatul Masih IV

The Basic Principle of Establishing Equality Among all the Children of Adam (as) is mentioned in the following verse: "O mankind, We have created you from male and female, and We have made you into clans and tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware" (1).

In the world today, all the prevalent disorders and inherent dangers to world peace spring from the concept of national or racial superiority. This is what is termed as 'Racialism' or 'Racism'. This racism, although loudly condemned by every nation of the world, still exists as it once existed in Nazi Germany. This racism is white as well as black. The lava of hatred that erupts from time to time among black nations against the white is but another name of racism which is black in color. Alas! The world has not as yet been released from the clutches of this demon. This is an extremely poisonous weed which cannot easily be rooted out. All people of truth who see and recognize it, know very well the roots of this deadly weed are found everywhere, as much in the East as in the West. Despite great speeches and loud condemnation of racism, it continues to raise its head in every soil. This weed is so poisonous and hardy that it insidiously creeps into and flourishes in every soil, be it religious, social, political or philosophical.

Those who profoundly observe the relationship between America, Russia and China know full well that the Western powers and Russian block prefer white racism over Communism, if a choice has to be made. Both would join hands in favour of the supremacy of their white race, especially if Communism is linked with Chinese domination. At no cost can they accept the domination of the yellow race of China over the world.

According to the Holy Qur'an, every form of racism must be stamped out from the world. Without this, world peace can never be established. According to the verse of the Holy Quran we are discussing (49:14), although colors and races differ, it is only to make recognition easy. Otherwise, all humans are linked to the same progeny of Adam and Eve. In no way does it create any distinction. Superiority, according to the Holy Quran, is entirely based on the

human fear of God. Fear of God causes a person to consider himself as equal to all others, or even lesser. This is an attribute which causes humans to rise in the sight of Allah. These inferences are drawn from the above-mentioned verse.

## A Great Charter Proclaimed by the Holy Prophet (sa) on Racial Equality

The Holy Prophet (sa) explained this most beautifully in his last sermon during his last pilgrimage, in the following words: "O humankind your Allah is One and your father was also one, so listen carefully that Arabs have no superiority over the non-Arabs nor have the non-Arabs any superiority over the Arabs. Similarly, the white and red races, have no superiority over black races, and black races have no superiority over the white. Yes, only he is superior who transcends in his personal good deeds. O people tell me if I have conveyed my Lord's message to all of you? At this, the entire gathering spoke with one voice: Yes, the Messenger of Allah has conveyed the message of Allah to all of us" (2).

***"O mankind, We have created you from male and female, and We have made you into clans and tribes that you may recognize one another."***

***The Holy Qur'an (49:14)***

## References:

1. The Holy Qur'an (49:14)
2. Musnad Ahmad bin Hanbal, No. 22978, Vol. 6, p. 570, published by Darihy'it Turathil 'Arabi Third Edition 1994.



# The Holy Prophet Muhammad (sa) and Social Justice

Maliha Mehmood Butt

The past few years have seen a remarkable rise in advances and struggle for social justice. Often set in motion by horrendous displays of man's inhumanity to man, these movements are opening windows to the dark and dusty corners of our society where cruelties and inhumanities to the weak and underprivileged are piled up daily, seen but not noticed. The "Black Lives Matter" and the "MeToo" movements, campaigns for girls' education, civil and voting rights, or raising the minimum wage, are uncovering decades if not centuries of injustices committed under our noses.

While these efforts and movements are certainly a step in the right direction towards a more peaceful, balanced world, the principles for justice in society had already been laid down about 1500 years ago by a humble man of God, the Holy Prophet Muhammad (sa), the fountainhead of Islam, whose entire life was a testament to his unrelenting efforts to establish justice, peace, and harmony in the world.

In his youth, years before his claim to prophethood, he joined an association to help victims of aggression. Their aim was as follows: "They will help those who were oppressed and will restore them their rights, as long as the last drop of water remained in the sea. And if they do not do so, they will compensate the victims out of their own belongings" (1).

Near the end of his life, in an iconic farewell speech in the valley of Mina, this unlettered Prophet of God with no formal schooling laid down the principles of justice for every facet of life from business to marriage and inheritance to war, which are just as relevant today as they were 1500 years ago. In this speech, he exhorted his followers on the sanctity of life, justice, and kindness towards the weak and beholden.

Speaking of equality, he said, "Hearken ye people! Your Lord is one and your progenitor was also one. Aye hearken to me O ye people! An Arab has no superiority over a non-Arab nor has a non-Arab any superiority over an Arab; nor do the white have any preference over the dark; nor have the dark any preference over the white, excepting of course, what an individual can acquire by

his personal qualities or morals, intelligence, and self-effort" (2).

Today we see both the smallest and the biggest examples of inequalities in our society; in schools, where students of different colors or cultures face discrimination by their peers or teachers; in the hospitals, where healthcare for people of color may be delayed; or at the workplace, where the origin of a person may weigh in on whether they are hired or promoted. These are insidious crimes often ignored, but there are also frequent instances of violence and terror that people are subjected to all over the world as a result of differences in cultures, colors, races, or religions.

How different would our world be today if we all inculcated in our decisions and actions, the principles of equality laid down by the Holy Prophet of Islam (sa)! Going beyond justice, Prophet Muhammad (sa) encourages kindness and beneficence towards everyone. He teaches kindness towards one's parents, children, spouse, and their family, saying, "The most complete of the believers in faith, is one with the best character among them, and the best of you are those who are best to your women" (3). He encourages kindness towards neighbors saying, "So repeatedly and so much has God impressed upon me the duty owed to a neighbor that I began to think that a neighbor might perhaps be named an heir" (4).

In an address at the inauguration of a mosque, the worldwide Head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad (aba), explains that the Islamic meaning of 'neighbor' includes at least 40 houses on each side, indicating the vastness of the coverage, as well as our work-colleagues and fellow travelers, etc. (5). The poor and the orphans are not left out of these teachings either. The Prophet (sa) is known to have said that "He who takes care of an orphan, and me will be like this in paradise, and he raised his forefinger and middle finger [joined] by way of illustration (6). A similar injunction is given for widows and those in need. He was also most concerned for laborers and workers, saying that the wages of a laborer

must be paid to him “before the sweat dries upon his body” (7). Prisoners of war are also given rights; the Holy Prophet (sa) admonished Muslims: “These are your brethren over whom Allah has granted you authority, then he who has a brother under his authority should feed him on what he eats himself, should clothe him as he clothes himself, should not set him a task beyond his capacity, and if he is assigned something heavy or difficult, should help him in carrying it out” (8). Thus, the Holy Prophet (sa) teaches us with such minute details the importance of eschewing even the smallest cruelty and injustice to anyone in our society.

Another facet of social justice is economic justice, which is found lacking in most communities. The predominant reason behind much of the strife and conflicts seen today and the wars fought in the past is the disparity in economic status. Jealousy and greed for wealth, which starts at an individual level, eventually lead to terrible violence and conflicts between countries. The economic depression that Germany went through after World War I played a huge role in the rise of Hitler’s power and the subsequent World War II. Similarly, the civil wars in many countries are frequently a result of the economic differences between two or more groups of people. We see two predominant economic systems in the world, neither of which can truly establish justice

and at the same time, promote the growth and prosperity of a nation and its people. Communism, a system characterized by nationalized and collective wealth, kills incentives and effectively hinders the growth and development of individuals and communities. Capitalism on the other extreme seeks to make the wealthy even wealthier and further widens the bridge between the poor and the rich. It thrives on the results of interest or “riba.” - the system of making loans on interest draws wealth towards the few rich taking advantage of the need of the poor. Islam prohibits interest in no uncertain terms.

So how does Islam solve this problem of establishing economic and social justice?

The answer is in the system of Zakat, which is an obligatory charity levied as a percentage of one’s savings from income or property that is spent wholly for the benefit of the poor and needy. The Holy Qur’an gives a tremendous amount of importance to Zakat, and so did the Holy Prophet (sa). He said, “the object of the institution of Zakat is to take from the better off to return the same to the poor and the needy” (9). Zakat serves a two-fold purpose: providing the underprivileged with means of growth and development, and cleansing greed and selfishness from



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the hearts of the privileged. Charity, both voluntary and obligatory, is highly encouraged in Islam. The Holy Prophet (sa) said, "A generous person is close to Allah, close to the people and close to paradise but far away from Hell" (10).

The Holy Prophet (sa) encouraged honesty and transparency in all matters of business. Once while passing by a heap of corn, he thrust his arm into the heap and found wet corn buried underneath. Upon asking the owner, he was told that it was wetted by the rain. He admonished the owner saying, "Why did you not let it remain on top so people could see it? He who cheats is not one of us" (11).

*...the wages of a laborer must be paid to him "before the sweat dries upon his body"*

*Holy Prophet Muhammad (sa)*

Islam is frequently accused of "enslaving" women by not providing them equal rights with men. In fact, nothing could be further from the truth. The Holy Prophet (sa) has said: "A person who is blessed with a daughter or daughters and makes no discrimination between them and his sons and brings them up with kindness and affection will be as close to me in Paradise as my forefinger and middle finger are to each other" (12). He stressed on the equality of the intellectual status of men and women saying, "It is the duty of every Muslim man and every Muslim woman to acquire knowledge" (13). He established the rights of women in marriage and divorce, inheritance of wealth, and entitlement to property and money. How unfortunate that the so-called "modern society" which is only now, in the last few decades, starting to recognize these rights, vilifies Islam and the Holy Prophet Muhammad (sa), the true liberator of women!

These are just a few examples, whereas the Holy Qur'an and the Holy Prophet (sa) provide us with guidance towards justice and beneficence in all kinds of situations. Read the Holy Qur'an and the books of Ahadith (the sayings of the Holy Prophet) and you will find that Islam is truly a peaceful religion and that the Holy Prophet Muhammad, peace and blessings be upon, is truly a Mercy for all mankind.

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# The Prophet of Islam's Establishment of Social Justice for All Time

Shoeb Abulkalam

The Holy Prophet Muhammad (sa) was completely just and fair in all his dealings, judgments, and legal rulings amongst his followers. He (sa) knew that after his demise, the legacy of his rulings would be in the hands of others, hence he (sa) deemed it essential that in the same way that as justice prevailed during his lifetime, just laws must also be applied among the Muslims of enduring generations. Various sayings of the Holy Prophet (sa) illustrate and stress the importance of being just and fair. Once he (sa) stated: "Allah will give shade, to seven, on the Day when there will be no shade but His. [These seven persons are] a just ruler, a youth who has been brought up in the worship of Allah [i.e., worships Allah sincerely from childhood], a man whose heart is attached to the mosques, two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: 'I am afraid of Allah,' a man who gives charitable gifts so secretly that his left-hand does not know what his right hand has given [i.e., nobody knows how much he has given in charity], and a person who remembers Allah in seclusion and his eyes are then flooded with tears" (1).

The Holy Prophet (sa) gave one of the most concise and wise pieces of advice about justice to his people in his Farewell Speech, in which he stated: "O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin nor black skin over white skin, except by righteousness" (2). Similarly, in another Hadith, it is mentioned, "No one is better than anyone else except by religion or good deeds. It is enough evil for a man to be profane, vulgar, greedy, or cowardly" (3).

Honesty and fairness are essential characteristics of a leader since he/she is not responsible only for a single person but rather for an entire nation of people. Nonetheless, the implementation of justice is not limited to leaders of countries, to governors, or to judges. Justice has limitless applications in all aspects of

of life and for all people. People must apply principles of justice as leaders in whatever authoritative roles they acquire; they must be fair and even-handed in their judgments; they must apply the legal rulings of Islam, if called upon, in a just manner; they must be just in their everyday dealings with other people; they must be just when they try to make peace between two disputing parties; they must be just with their children and their spouses; they must be just even with their enemies. They must learn from the way the Holy Prophet (sa) treated everyone equally in his lifetime. He once said: "Verily, with Allah, the just ones will be on pulpits made of light; they will be to the right of the Most-Merciful One- and both His hands are right. They are the ones who are just in their rulings, among the families, and with all over which they have authority" (4).

The following example illustrates how the Holy Prophet (sa) was a just leader, and fair in his dealings with others. The Holy Prophet (sa) treated the rich and the poor equally, something that, in the beginning, did not go down well with the elite members of the Quraish, who had for so long been accustomed to special treatment and special privileges. In fact, during the pre-Islamic days of ignorance, people of high ranking in the society felt that they could do wrong to others with impunity, but everything changed with the advent of Islam, and perhaps no example better illustrates that change than the story of a Makhzumi woman.

The narrator of the story, Hadrat Aisha (ra), reported that the leader of the Quraish became greatly distressed when, during the conquest of Makkah, a female member of the Makhzumi tribe was caught stealing. She belonged to the noble class of the Quraish, and she was a woman of high standing within her tribe. The leaders of the Quraish, having only recently embraced Islam, still held notions of elitism that were foreign to Islam. Thus, they did not think that it was fitting for a woman of such high ranking to be punished by having her hand cut off. But that was precisely what was about to happen since she was guilty of the crime of stealing and since what she stole was worth more than the

minimum amount that was required for a thief to be punished with the severing of his hand.

None of the leaders of the Quraish dared to intercede on behalf of the Makhzumi woman; they knew they did not have a leg to stand on, for the woman was obviously guilty. Furthermore, after years of fighting against and persecuting Muslims, they did not want now to incite a confrontation with the Holy Prophet (sa). And so, they came up with a plan that at once protected them from the Holy Prophet's (sa) anger and gave them hope regarding the fate of the Makhzumi woman. According to their plan, they would not speak to the Holy Prophet (sa) directly about the matter, instead, they would send someone to intercede on their behalf, someone the Holy Prophet (sa) loved a great deal, and whose request was not likely to be denied by the Holy Prophet (sa). That someone was Usamah ibn Zaid (ra). The leaders of the Quraish said among themselves, "Who other than Usamah ibn Zaid will dare speak to him (regarding this matter), for he is 'The beloved one' of the Messenger of Allah." Reluctantly, Usamah (ra) agreed to intercede on behalf of the Makhzumi woman. When he finally brought up the matter to the Holy Prophet (sa), the color of the Holy Prophet's (sa) face turned red. In an angry tone, the Holy Prophet (sa) said: "Are you interceding regarding one of Allah's decreed laws (or punishments)?" That same evening, the Holy Prophet (sa) stood up to deliver a short sermon to the people, he said: "O people, what destroyed the people who came before you were that, if a person of high-ranking among them stole, they would leave him (and not punish him); and if someone who was deemed weak among them stole, they would apply the divinely decreed punishment upon him. By the One Who has my soul in His Hand, were Fatimah the daughter of Muhammad to steal, I would cut her hand off" (5, 6, 7).

Justice is the opposite of all things unjust: wrongdoing, tyranny, oppression, and transgression. Allah ordered us to be just in our speech, in our judgments, and in our dealings. It is incumbent upon every Muslim to be just and fair in everything he says, in every judgment he makes, and in all his dealings- including, as the next example illustrates, in the treatment of his children. One day, while standing on the pulpit, Noman ibn Bashir (ra) told the story of how his father once gave him a gift. Noman (ra) said, "When my father gave me a gift, 'Umrah bint Atiyyah (his mother) said (to my father), 'I will not be satisfied until you make the Messenger of Allah a

witness (over this gift).' My father went to the Messenger of Allah and said, 'Verily, I have given my son a gift, but his mother, 'Umrah, ordered me to make you a witness over it, O Messenger of Allah.' The Holy Prophet (sa) asked, 'Have you given each of your sons a similar gift?' He said, 'No.' The Holy Prophet (sa) said, 'Then fear Allah, and be just and equitable in your treatment of your children.' My father then returned and took back his gift" (8).

***"...a man who gives charitable gifts so secretly that his left-hand does not know what his right hand has given [i.e., nobody knows how much he has given in charity], and a person who remembers Allah in seclusion and his eyes are then flooded with tears"***

***Holy Prophet Muhammad (sa)***

These few examples from the life of the Holy Prophet Muhammad (sa) show unequivocally that he was always looking for opportunities to establish social justice also in order to teach this important lesson not only to his companions but also to leave guidance for generations to come.

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# Hazrat Mirza Ghulam Ahmad, The Promised Messiah (as) Judge and Just Arbiter for all

Khaled Ahmad Ata

Social justice refers to equal rights and equitable opportunities (1). History shows that Prophets and religious scriptures have played a key role in shaping human civilization since its inception. As expounded by Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh): "We start our discussion with reference to religion prior to the revelation of the Holy Qur'an. In other words, we begin at the beginning and turn to the first religion ever revealed for the guidance of mankind by God through Adam (as). With reference to that elementary teaching, we immediately notice that the features of religion as preserved by the Holy Qur'an pertain mainly to the mention of social and economic justice. The religion of Adam (as) seems to have laid down firm foundations for the step-by-step building of the Divine teachings. This verse seems to lay down the foundation for the code of economic justice suitable for that primitive society: 'It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked. And that thou shalt not thirst therein, nor shalt thou be exposed to the sun'" (2, 3).

Social justice, according to Dominik Markl SJ, is one of the fundamental issues in the Bible. "God created the world and humankind, and the life and happiness of all His people are His deepest desires. Prophets such as Isaiah and Amos raise their voices on behalf of the poor and the marginalized, those belonging to the 'weaker' social groups. God himself prescribes a brotherly and sisterly social order in His Torah, and, in the same divine wisdom, Jesus develops a Christian ethic of love" (4).

Prophets of God, enlightened with wisdom and knowledge by their Lord, not only promulgate a system of social justice by bringing people closer to God but are also made judges and arbiters for its dispensation. According to Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah: "It had been prophesied in the scriptures of the past prophets that when the Jews would fragment into various sects and follow traditions rather than the book of God, a judge and arbiter would be given to them who would be referred to as the Messiah" (5).

The Holy Prophet Muhammad (sa) gave glad tidings of the advent of the Mahdi and the Messiah who would bring

together divided Muslims as one Ummah (or nation). According to one tradition, he said: "Whosoever lives from among you shall meet Isa, son of Mary who is Imam, Mahdi, Arbiter and Judge" (6).

On another occasion, the Holy Prophet Muhammad (sa) used the title Hakam (Judge) and Adal (Just Arbiter) for the Promised Imam Mahdi and told people that his status is so great that even if they have to crawl over ice to reach him, they should do so and pledge allegiance to him because he is the Khalifa of Allah (7).

Nearly 1,400 years past the demise of the Holy Prophet (sa), Hazrat Mirza Ghulam Ahmad of Qadian (as), founder of the Ahmadiyya Muslim Community, proclaimed his status as Hakam (or Judge) in the following words. "I have been informed through pure and sacred revelation vouchsafed to me by God Almighty that I am the Promised Messiah and the Promised Mahdi sent by Him, i.e., God, and that I am the Hakam (or Judge) of the internal and external differences. The Holy Prophet (sa) has honored me by bestowing upon me the names of Messiah and Mahdi. God has also called me by the same names in His direct word. What is more, the condition of the world in this age also demanded that these should be my names" (8).

Regarding the time of his appearance, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) said: "All historians are aware that at the time of the advent of Jesus (as), the Israelite sects were ridden with dissension and labeled each other as heretics and infidels. I have also appeared at a time when inner dissension has multiplied and each sect has started calling others as Kafir (or disbeliever). At such a time of dissension, the Muslims were in need of an arbiter. God has, therefore, sent me as one" (9).

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) further said, "My status is not that of an ordinary Maulavi; rather my status is that of a Prophet. Accept me as the one who has come from the heaven, and all the altercations and dissensions that have divided the

Muslims will be resolved at once. Whatever meanings are attributed to the Holy Qur'an by him who has come as an Arbiter and as a commissioned one of God, will be its true meaning, and whichever Hadith he affirms as true will be a true Hadith" (10).

As regards the authority and truthfulness of his claim, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) said, "Every Muslim is bound to obey me in religious matters, and is bound to accept me as the Promised Messiah. Everyone whom my call has reached and does not accept me as Hakam (Judge) and does not believe in me as the Promised Messiah and does not esteem the revelation that is vouchsafed to me as coming from God, is accountable in heaven — even if he is a Muslim — for he has rejected that which he had to accept at its time. I do not merely say that had I been an impostor I would have been destroyed, but I also affirm that I am true in my claim like Moses (as), Jesus (as), David (as), and the Holy Prophet (sa)" (11).

The mission of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) did not end with his demise. It continues through a system of successorship that vows to carry out the same task as entrusted to their master, i.e., the Promised Messiah (as), and achieve the same goals. Alluding to this, Hazrat Khalifatul-Masih V (aba) said, "According to His promise, Allah the Almighty sent in this era the Imam of the Age, the Promised Messiah and Mahdi, in subservience to the Holy Prophet (sa) as the Hakam (Judge) and Adal (Just Arbiter). The Hakam and the Adal was to gather all Muslims as one Ummah (nation) in light of the true teachings of Islam. He was to eliminate the erroneous interpretations and subsidiary disputes of the various groups and sects, thereby uniting the Muslims under one Ummah. After the Promised Messiah (as), this task is now the responsibility of the Community established by him and is to be carried out by pledging allegiance to the institution of Khilafat" (12).

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) further said: "Thus, the Community of the Promised Messiah (as), the Hakam and Adal, has been established to eliminate the differences [between Muslims] and despite facing opposition, lawsuits, hardships and verbal abuse, we continue to spread the message of peace, harmony and extend our prayers to everyone. Indeed, we will never stop from spreading the true message and speaking the truth, and for this we

continue to offer sacrifices as well. We have never resorted to violence or used foul language, nor will we ever do so. Divine communities face opposition and have to endure injustices as well, but ultimately, Allah the Almighty grants them victory" (13).

As for the two major but mutually antagonistic factions in Islam, viz., Sunnis and Shiites, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) prayed: "May these Muslims quickly understand this reality that the victory of Islam, which Allah the Almighty has destined, is only possible through the Promised Messiah (as). May they realize that all their success lies in entering the Bai'at (allegiance) of the Imam of the Age, the Promised Messiah (as). May Allah the Almighty grant them the ability to understand this, Amen" (14).

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# NEWS VIEWS, '& REVIEWS

## 'A form of selfishness': Pope criticizes couples who adopt pets instead of children

"How many children in the world are waiting for someone to take care of them," the pontiff said as he called for couples who can't have children to be open to adoption.

Jan. 5, 2022, 1:35 PM EST / Updated Jan. 5, 2022, 4:52 PM EST By Henry Austin, Beatrice Guzzardi and Associated Press. Pope Francis said Wednesday that people who adopt pets instead of children were exhibiting "a form of selfishness" as he presided over his first general audience of the new year.

"How many children in the world are waiting for someone to take care of them," the pontiff said in a speech at the Vatican. "And how many spouses wish to be fathers and

mothers but are unable to do so for biological reasons; or, although they already have children, they want to share their family's affection with those who have been left without. "Francis' catechism lesson focused on the figure of Joseph, who Francis said, was the "foster father" of Jesus.

Repeating his call for couples to have more children to address the "demographic winter" in much of the West, he said those who can't have children should be open to adoption. Today "we see a form of selfishness ... We see that people do not want to have children," he said.

"Sometimes they have only one (child) and that's it, but they have two dogs, two cats," he said. "Yes, dogs and cats take the place of children," he added. "Yes it's funny, I understand, but it is the reality."

He added that choosing to adopt was "among the highest forms of love, and of fatherhood and motherhood."





# Blessings and Happiness Associated with Children

Mahmood Kauser

If the news story given on the previous page draws specific attention to an issue, it would be a lesson to not only practice what you preach but more importantly the ability to practice before you preach. This element is critical to consider for all religious institutions due to the rise of irreligiousness among the youth. As the Pope himself rightfully articulated that many trends of new generations are missing a spirit of social welfare that sometimes requires individuals to make decisions that benefit not only themselves but society as a whole. And therefore, in order to progress as individuals, it is sometimes more important to work for progress altogether. This sort of progress is inevitably gradual but meaningful. Based on this premise alone, the irony of the Catholic church is made quite apparent. The church has for many years worked to establish a society that allowed for the existence of celibacy. What was the attempt of creating an environment of celibacy? Here is a basic overview.



"The Church initiated a movement to reform. In particular, the clergy had to lead chaste lives, not because sex was evil and incompatible with the priesthood, but because a celibate clergy was a powerful tool in uniting the Church and centralising it under the Pope. Without a family, a priest would owe all his loyalties to his religious superiors. He would be less likely to be worried about his property if he had no children to leave it to. The clergy resisted most strongly this attempt to regulate their sex lives and it took the Church a long time to make the clergy celibate. In the Catholic Church, ever increasing numbers of priests have left the priesthood to marry" (1).

Therefore, at this critical juncture, it is important for the Catholic church to review its own practices and see how they have led to a culture that promotes the avoidance of birthing children. Additionally, another element to highlight is the lack of consistency among religious institutions. Without it, the youth will continue to doubt the motives behind the most basic of religious tenants. According to Islam, Divine law should not need to change because God can design things knowing what is yet to come. Islam says that marriage is key, and celibacy is forbidden. The Holy Prophet Muhammad (sa) taught how to marry, who to marry, and how to live a life with a family. He taught the blessings and happiness associated with children. Most importantly, the purpose of our creation is to help raise children of high knowledge, high morals, and high spirituality.

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## ***What is true justice?***

"I proclaim to all Muslims, Christians, Hindus, and Aryas, that I have no enemy in the world. I love mankind with the love that a compassionate mother has for her children; even more so. I am only the enemy of the false doctrines which kill the truth. Human sympathy is my duty. My principle is to discard falsehood. I reject paganism, wrongdoing, misconduct, injustice, and immorality. "

### Reference:

1. Mirza Ghulam Ahmad, Arbaeen, Part 1: Roohani Khaza'in, Vol. 17, p. 344 [Taken from "Selections from the Writings of The Promised Messiah," P. 88, Edition: March 2016]



# poetry CORNER

If you do not have mischief in your heart,  
Then why don't you fear distrust?

Anyone who has a habit of distrusting,  
He holds affection for evil.

Distrusting is the vocation of the Satans  
Not the vocation of the righteous or the believers.

The Satan propagates in your heart  
It is for this reason that your deeds are feeble.

Without doubt, only he acts distrustfully  
Who keeps this evil hidden in a veil.

He is a sinner who lost his way  
Who made lecherous looks his vocation.

But never call a lover as wicked  
Here you must refrain from ill presumption

If the lovers maintain a pious bearing  
Be assured that this trait is a remedy for ills.

But the difficulty in the entire matter is that  
There are few flowers without thorns in the garden.

I may as well tell you this in this narrative  
As to who is called a lover in this world

A lover is he who through a measure of Fate  
Received an arrow from the bow of love

There is no lust or excitement of the self  
He became intoxicated through the cups of love.

His breast is lit with the fire of concern  
He is not aware of anything else around.

*Taken from "Precious Pearls," by Waheed Ahmad.  
P. 112 English translation of Durr-e Sameen (Urdu) By Hazrat Mirza Ghulam Ahmad (as)*

# UKRAINE CRISIS

The Russia-Ukraine Crisis began on 24 February 2022. Since then, an estimated 1.7 million refugees, mainly women and children or elderly people have fled Ukraine. There are also significant numbers of disabled or seriously ill children amongst those making it through, some of whom have been transferred for ongoing critical care soon after arriving in Poland and other neighboring countries. Within Ukraine itself, there have been significant numbers of fatalities and injuries on both sides, but it is not yet possible to verify the extent of the impact.

Our medical volunteers have been working with Sauvetures Sans Frontieres (SSF) and Intersos. Due to the lengthy process of reaching the border and long queues of people waiting to be processed in the winter conditions, most patients have been presenting with a combination of fatigue, headache, sore throat and fever, and daily patient numbers have varied from 25 to 200. HF is also providing warm soup.

Refugees from Ukraine have also been crossing borders into Moldova, Hungary, Slovakia, Russia and Romania, and HF continues to assess needs at these other locations.

## HOW WILL MY DONATION HELP PEOPLE IN UKRAINE?

Your donation will be used to reach people in urgent need, including:

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Training people up in life-saving first aid.

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## DECLARATION OF INITIATION

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
I bear witness that there is none worthy of worship  
except Allah.  
\* He is one and has no partner.  
\* And I bear witness that Muhammad is His servant  
and messenger.  
Enter this day the Ahmadiyya Jama'at in Islam at  
the hand of Masroor.  
I bear witness that Hazrat Muhammad  
is the firm faith, that Hazrat Muhammad  
is the peace & blessings of Allah be upon him!

# 10 Conditions of *Bai'at*

On December 1st, 1888, the Promised Messiah (as) published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 1** That till the last day of his life, he shall abstain from *shirk* (associating any partners with Allah).
- 2** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3** That he shall offer prayers (*Salat*) five times daily.
- 4** That he shall not inflict injury on any of Allah's creatures.
- 5** That he shall bear every hardship for the sake of Allah.
- 6** That he shall not follow vulgar customs, and shall guard against evil inclinations.
- 7** That he shall discard pride and haughtiness, live in humility & meekness
- 8** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
- 9** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 10** That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life.



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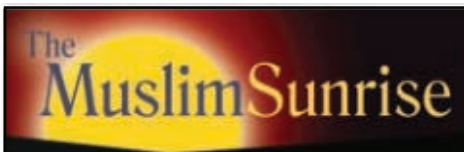
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